

OFFICE LETTER

To	W. J. WOODRUFF, -1010 Director	Office	Date	November 8, 1940
From	W. J. WOODRUFF	Office	Referring to	
Subject		File		

Separate sheet for each subject. Omit all formalities. For office letters only.

The Roanoke Lane community is my home community, my mother's people, the Fonges, and my father's people, the Ansberrys have been in the community since the Civil War and I grew up knowing the history of its church. I have read every available record, which was far, and have consulted all of the oldest inhabitants for a check on my wife. I am especially indebted to Mrs. Savannah Beveridge Leigh.

J. S. D.



Journal of the
Cleveland Lick, W. Va.
Pioneer Society
Chapter 6 History
November 8, 1940

SECTION IN WOODS LICK--near Clover Lick

The very first church services in this community were held in a school house on the lands of Woods Forge and at another school house near the Tom house, where a man by the name of Tom lived. The place is still called Tom Hollow.

The first church to be built was an old log church, dedicated Union Chapel Church, but always called Beverage Church. The seed for the land was given November 25, 1873 by Jacob Beverage, Sr. and Susan his wife, to I. W. Allen, Levi Beverage, William B. Hannah, John A. Beverage and Isaac Shinebeck, trustees. The church was built and dedicated the following year (1874), although it was not sealed for about ten years, at which time Marcus Laugh was given the contract to do the work. He tongued and grooved the lumber by hand and put up the ceiling in three weeks.

Jessie Beverage Laugh, daughter of Jacob Beverage, Sr., tells me that when she was a girl this old church was always filled with people on Sunday, and that she has known as many as 50 children and young people to be enrolled in the Sunday school at one time, besides the many adults who attended, making the attendance around 100. Most of the people of the community had rather large families, and every one went to church in those days.

This was a union church from 1874 to 1890, and was used by all branches of Methodists and Baptists. Those who were early

members of this church, as are remembered by the older people, are

Jacob Beverage, sr. ----- Susan Beverage

Levi Beverage -----Jane Beverage

Jacob Beverage, Jr. ----- Rachel Beverage

John Beverage ----- Mary Beverage

I. Walton Allen ----- Elise Allen

Abraham Shinsberry ----- Mildred Shinsberry

Issac Shinsberry -----Jerusha Shinsberry

Mr. and Mrs. Peter Shinsberry

Mr. and Mrs. Phillip Kreamer

Mr. and Mrs William S. Hannah

Mr. and Mrs. Jacob Shinsberry

Mr. and Mrs. Marion Hay

Mr. and Mrs. Brooks Ware

Mr. and Mrs. Peter Carr

Mr and Mrs. James Friel

Rev. Joseph Beverage was a local preacher at this church.

Some of these were Methodists and some of them Dunkards, but they always worshipped together, and went to hear all the preachers regardless of denomination. It is said that while the Dunkards did not usually shout, that they enjoyed seeing the Methodists shout. Levi Beverage always shouted when they sang "Play on the Golden Harp". Once when the Dunkards were having their foot washing, Jane Beverage got happy and shouted all over the church herefooted. She went up to the preacher, Joe Miller, and said, "If my way of worshipping does not suit you, you can just take my name from the church roll; but he answered, "Sister Jane, worship your God the way he tells you to." (The Dunkards did not

believe in shouting). She rest of the people politely waited until she was through shouting and back to her place, then they went on with the foot washing.

These people were great for having basket dinners and all day meetings. They sometimes had as many as four in one summer.

In 1890 Jacob Beverage, Jr. and Rachel his wife deeded the Union Chapel church property to the Methodist Episcopal Church, but it was to be used by all evangelical denominations, with all of its appurtenances.

By 1900, the people of this side of the Poage Lane community had passed away or moved elsewhere, and the other side of the community had become more thickly populated, so the church services were transferred to the present Poage Lane school house.

This school house was used as a community center from that time until 1919 when the Woods Poage Chapel was built. Some of those who were class leaders at the school house were: Levi Beverage, John Beverage, Jacob Waugh, Susan Malcomb, George Malcomb, Lydia McClung, Davis Shinsberry and Arcie McClung.

John Beverage and Mary Beverage, his wife, lived two miles away, but rarely if ever missed a service. They had two black horses that they rode to church, and people of the community still remember these two good people though they have been dead many years.

In 1919 the people of the Poage Lane community had a chance to buy a church building that had been built by the Lumber Company at Raywood, and since the company had moved out and part of the people with it, the church was no longer being used. This was a two story building. The lower story was used as a church and

In 1908 the house of Chas. Shinsberry burned and when the people got from the lumber and of this old church to help rebuild the house the old log school house was built about 5 years ago

upper story, as a lodge hall. The building was later moved to its present location at Pease Lane. The money was raised by subscription, and much of it was paid by people in surrounding communities. It was built at a time when lumbering was at its height in this section of the county, and it was not difficult to collect money for church purposes.

The lot was given by William W. Pease and Mattie A. Pease to the trustees who were John R. Pease, J. C. Mann, W. L. Pease and Charles Shineberry.

While the church was dedicated Woods Pease Chapel, in memory of Woods Pease the first settler in the community and father of the two Pease brothers for which the community was named, it is usually called Pease Lane Church. It cost about \$1,000 when completed, and was a one story building with comfortable seats, and heated by six wood stoves. It was built under the pastorate of G. T. Miles, Presbyterian, and G. H. Nutledge, Methodist. It was decided to be Presbyterian but was to be open to all denominations when not in use by the Presbyterians. This church was for many years a mission point of Alexander Memorial Church at Stone Bottom, Nev. O. W. Miles was for twelve years (1918-1930) pastor of this church and the only Presbyterian pastor who held.

It was used by the Methodists until in 1926 when it was discontinued as a Methodist appointment. Since 1930 it has been used by the Brethren with W. W. King as the pastor. At the present time there is only a few Methodist and Presbyterian members, but quite a class of Brethren. These Brethren contribute very little toward the upkeep of the church, and since the other classes are so small the church is in need of repair.

Among the oldest leaders of various denominations in this church since it was built in 1919 are J. O. Mann, Woodie Pogue, Charles Whineberry, Ida Grimes, Georgia C. Whineberry and Mary Dominici, also Annie Gregg.

~~John and Mrs. J. O. Mann, Woodie Pogue, Charles Whineberry,~~

Most of the people take little interest in the church any more, and the only Sunday school they had this summer was conducted by Georgia C. Whineberry for the young people and children, she being the only adult who came. However, most of the brethren members managed to get out to preaching twice a month.

In 1938 the people hired Ellis Allen to put a new roof on the church, and Opal Whineberry gave a new Aladdin lamp to help light it, but it still needs some repairs very much.

Important Things in the Deed to Union Chapel

November 30, 1873- Jacob Beverage and Susan his wife, parties of the first part and I. W. Allen, Levi Beverage, William B. Hannah, John A. Beverage and Isaac Whimberry, trustees, parties of the second part- for the consideration of one dollar- doth convey to the above trustees and their successors in office one half acre more or less that they shall erect and build or cause to be erected or built a house or place of public worship of Almighty God for the use of the members and friends of the various evangelical denominations residing within convenient distance of said house of worship. Said trustees shall originate and maintain a regular corporate government among themselves, which shall be renewed as often as occasion may require. In the event a vacancy shall occur in said board it shall be filled from the congregation in regular attendance at said house of worship, by election, by a majority of the remaining members of said board and by confirmation agreeable to the laws of West Virginia.

Said trustees shall allow said house to be occupied by any evangelical minister or properly authorized layman at a place of worship by regular appointment, the particular hours for which shall be decided by the president of the board, and the part, by dividing the time so to give all denominations contributing toward the erection of said house, proportionally

equal social and civil privileges therein, provided no appointment for preaching or meeting shall be shown forward more than three weeks from the day it is announced, and not more than one appointment announced at one time for each hour for any one denomination except for protracted meetings which shall occupy five days in succession if necessary. And provided further that the oldest appointment shall always hold good unless relinquished by the party or his agent ending it.

Any party voluntarily or willingly violating any of the provisions herein contained so as to create disturbance to any extent shall forfeit his rights to use said house.

Said church shall be called Union Chapel and shall be under the care as herein set forth of the trustees. It is expected such action on the premises as will promote the peace and quiet of the community, to have had to hold with all its appointments, and with general decency.

The last deed given by Jacob Beverage Sr. and his wife Rachel is dated April 28, 1890, and made to John L. Beverage, William B. Deane, Thomas Swilridge, A. W. Allen and Jacob H. Beverage, trustees.

From - Deed Books

Note-

Jacob Beverage no doubt realized there would be some difficulties arise over the use of a Union church, and this is no doubt the reason he set forth all of these provisions concerning the use of the church. It is ^{very} ^{likely} that these people got along all right together.

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surrounding the county of Foughton